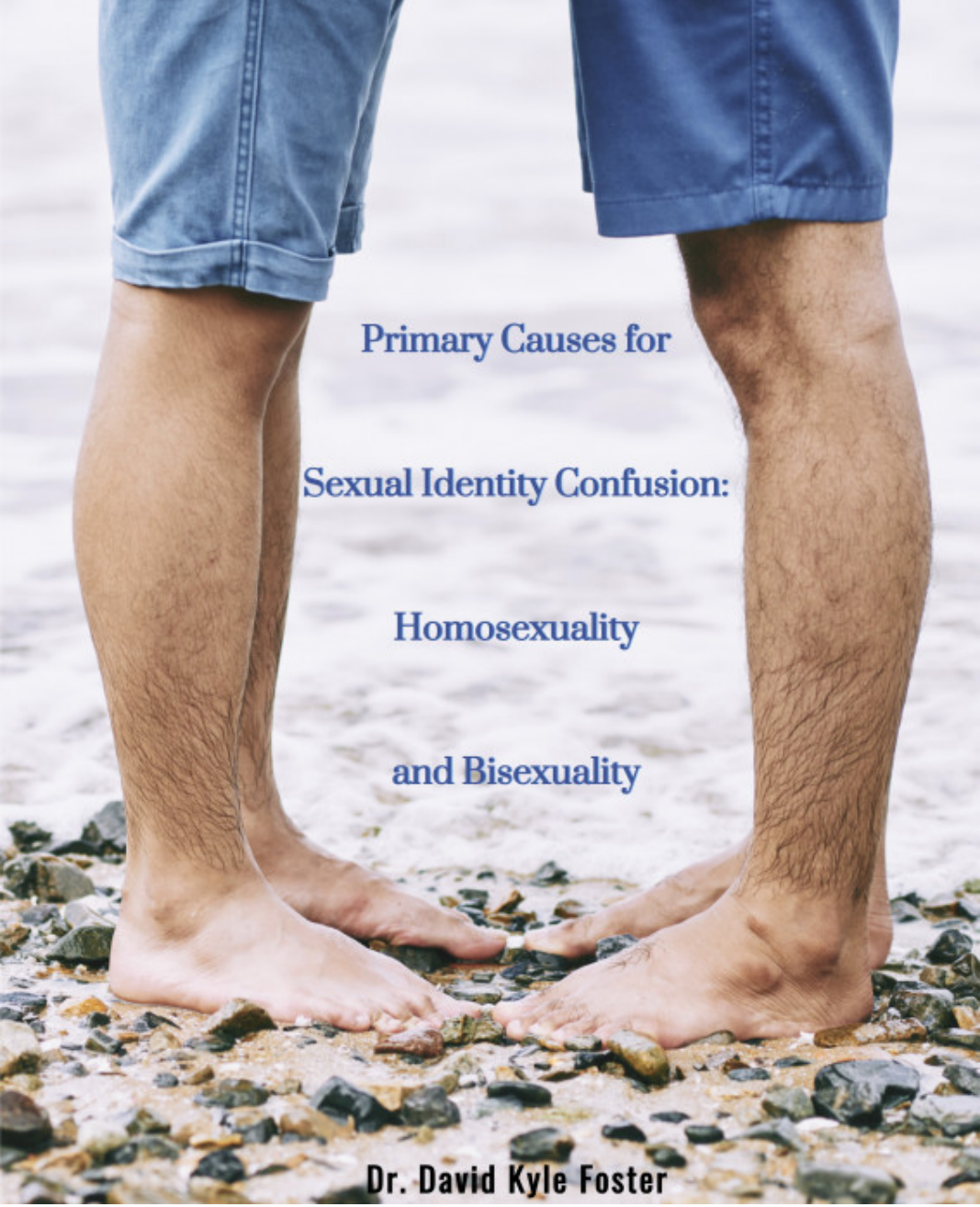
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Sexual Identity Confusion:
Homosexuality
and Bisexuality
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by Dr. David Kyle Foster

(The Essentials Series)

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Primary Causes for Sexual Identity Confusion: Homosexuality/Bisexuality

by Dr. David Kyle Foster

God's design and intent for sexuality is that we express ourselves only in heterosexual ways through a lifelong covenant of marriage. As a human being, you were created in the image of God, higher than the animals, on a plane that makes possible an intimate conscious relationship with the One who created you.

We were all created to be heterosexual. Our sexuality in the physical realm is a symbolic foreshadowing of the divine-human relationship that God intends us to have with Him in the spiritual realm. This means that people who find that they are sexually attracted to a member of their own sex suffer from sexual identity confusion ("homosexual neurosis"). Something has occurred in the course of their formative years to damage or veil their naturally created heterosexual design.

Heterosexuality is the natural state of human beings. It comes, however, in time-release form, like a seed in the ground that is designed to lie dormant for a number of years before germinating. Our sexual identity is designed to emerge in concert with the sexual maturation of our physical bodies. During the period of dormancy, however, the seed of heterosexuality, though inactive, needs to be nurtured by a variety of physical, psychological and emotional nutrients in order to germinate at the right time and in a healthy manner.

For some, that fragile seed gets damaged through abuse. For others, it suffers from neglect or the absence of necessary formative ingredients, sending such individuals on a search to repair their own internal damage and/or to try to obtain for themselves the missing nutrients. The parts that are missing

become magnified by their absence and a frustrated obsession develops over repeated, failed attempts to acquire them through their own efforts. That anxiety becomes eroticized (as anxiety often is) and the missing gender identity becomes the focus of erotic obsession.

Essentially what we are looking at is arrested emotional development caused by trauma or neglect. Should the person suffering from this condition also be exposed to situations or things that produce an early sexual awakening such as sexual abuse or pornography, what is fundamentally an emotional problem can easily be mistaken for a sexual problem.

This is what we are witnessing in our culture today. Emotionally arrested people who have either already experienced puberty or the premature sexualization of their life's experience are mistakenly assuming that the foundation of their unnatural orientation is sexual. As they try to express themselves according to this distortion of reality, they find nothing but frustration when periods of hopeful ecstasy are followed by the inevitable realization that the person of their dreams cannot bring the fulfillment that they are seeking.

The rampant promiscuity in the homosexual community is prima facie evidence of this perpetual cycle of hope and frustration. It's very much like a Hollywood set. Upon first glance, it looks spectacular, like a dream come true, but behind the beautiful facade, there is only emptiness.

Healing for such a person involves (1) an honest determination to face the evidence for what has happened, (2) a decision to renounce patterns of sinful obsession, and (3) a turning to God for His plan to heal the damage and impart the missing pieces. As the person turns to the Father in repentance and reestablishes fellowship with Him, the Father teaches him or her how to starve the false homosexual identity and feed the true heterosexual

identity. Over time, the two identities exchange places—the heterosexual identity comes alive and establishes itself as the true and dominant one, and the homosexual identity begins to die, eventually becoming a remnant lie from the past.

Are People Born Gay?

During the past twenty years, there have been numerous attempts by homosexual researchers to prove that homosexual orientation is determined by genes or some other physiological source. Every single study has failed to do so. In fact, several studies have actually shown that *homosexuality cannot be determined* by genes.

One study, conducted by Dr. Simon Levay, looked at the hypothalamus glands of cadavers and was reported by the press to have shown that the gland in homosexuals was smaller in size —thus demonstrating a physiological cause for homosexuality. The study had massive flaws, one of which was that some of the cadavers used in the experiment were men who had died of AIDS (a disease that often decimates the brain), making the study of their brains a ludicrous exercise. Nevertheless, the press claimed victory for the gay cause, ignoring the researcher's own clear statements that he had not proven anything. Here are his actual words:

It's important to stress what I didn't find. I did not prove that homosexuality is genetic, or find a genetic cause for being gay. I didn't show that gay men are born that way, the most common mistake people make in interpreting my work. Nor did I locate a gay center in the brain.

A second study, by Bailey and Pillard, focused on genetically identical twins. In that study, they hoped to prove a genetic origin for homosexuality by finding genetically identical twins who were both gay. They did find their gay twins, but what was not widely publicized was that they also found numerous "discordant" twins (where one twin was gay and the other was straight). Since the twins were genetically identical, then the presence of such discordant twins actually proved that homosexuality could not be determined by genes. Most news

organizations reported just the opposite.

A third study that tried to prove a genetic cause for homosexual confusion was the 1993 Hamer et al. "Genetic Link" study, which was touted by the press as "proof" that homosexuality is genetically determined but which did not prove any such thing. This was a study of the chromosomes of homosexual brothers in which the researchers found a certain mutation in the DNA. However, what you probably never saw reported was that they also found heterosexuals with the same mutation, as well as homosexuals without the mutation—thus actually proving that homosexual confusion could not be determined by that genetic mutation. When pressed, the gay researchers themselves finally admitted that there must be "non-genetic sources of variation in sexual orientation" as well as "environmental, experiential and cultural factors that influence the development of male sexual orientation."

One other thing that you probably never heard regarding this most famous of the "gay" studies—soon after the study was published, the primary assistant to Dr. Hamer sent him up on charges of fraud before the National Institute of Health for having doctored the data to make it appear to say things it did not say.

Years later, a much larger study was conducted by Rice et al. to determine if Hamer's study had been accurate, and it concluded:

It is unclear why our results are so discrepant from Hamer's original study. Because our study was larger than that of Hamer's et al., we certainly had adequate power to detect a genetic effect as large as reported in that study. Nonetheless, our data do not support the presence of a gene of large effect influencing sexual orientation at position XQ 28.

Hamer himself finally admitted:

Homosexuality is not purely genetic . . . environmental factors play a role. There is not a single master gene that makes people gay.

In an article entitled "In Their Own Words: Gay Activists Speak About Science, Morality, Philosophy," published in the *Salt Lake City Tribune* on May 27, 2001, Dr. A. Dean Byrd, (Vice President of the National Association for Research and Therapy of Homosexuality [NARTH]), reported on additional studies that have been conducted on the question of the origins of homosexual confusion:

Prominent research teams Byne and Parsons, and also Friedman and Downey, each concluded that there was no evidence to support a biologic theory, but rather that homosexuality could be best explained by an alternative model where temperamental and personality traits interact with the familial and social milieu as the individual's sexuality emerges.

Are homosexual attractions innate? There is no support in the scientific research for the conclusion that homosexuality is biologically determined.

Regarding the subject of the brain and sexual behavior, Dr. Mark Breedlove (a researcher at the University of California at Berkeley) demonstrated that sexual behavior can actually change brain structure. Referring to his research in the article cited above, Breedlove says:

These findings give us proof for what we theoretically know to be the case—that sexual experience can alter the structure of the brain, just as genes can alter it. [I]t is possible that differences in sexual behavior cause (rather than are caused by) differences in the brain.

Every study that has attempted to show a genetic or physiological cause for homosexual confusion has failed to do so despite hundreds of millions of dollars being thrown into the effort. It has been such a massive failure that even some gay activists are beginning to admit it, though mainstream gay

organizations and the press continue to write stories that blatantly declare or implicitly assume that proof of a gay gene has been found.

The Lifestyle—Anything But Gay

Gay activists are always trying to make it appear as though homosexuality has been proven safe, normal and healthy. They will often point to the fact that the American Psychiatric Association (APA) removed homosexuality from its list of emotional disorders in the 1970s. What they don't tell you is that the decision to do so was made by a small committee led by a homosexual therapist, under threats and intimidation by gay activists who had been storming their meetings and demanding such a change. In other words, the change was not based on any scientific evidence or discovery, but was purely the result of intimidation. Even gay researcher Simon LeVay has admitted that, "Gay activism was clearly the force that propelled the American Psychiatric Association to declassify homosexuality" [as an emotional disorder]. In essence, a political movement has coerced a professional guild into declaring a position on homosexuality that is unproven and untrue. Not surprisingly, most every professional organization has followed the lead of the APA.

Let's look closer at just how healthy, happy, and normal homosexuals really are. As one who lived in that lifestyle for over ten years, I can tell you for a fact that there is serious and pervasive emotional brokenness in that population, and an insidious death wish that emanates from profound self-hatred. But we need not rely solely on anecdotal evidence from me or other eyewitnesses who would give similar testimony if the media were to allow it. It turns out that the research statistics speak for themselves.

The truth about freedom and healing may only get a hearing if the truth about the sinful lifestyle is revealed through the statistical evidence. Statistics may be the best way to get through to many in our modern culture who believe they are loving

homosexuals by supporting and endorsing their lifestyle. They must see that they are not loving homosexuals but hurting them by endorsing their destructive lifestyle. To truly love homosexuals involves telling them the truth and showing them the way out that is permanent and eternal—through the forgiveness, healing, and transformation that comes from an obedient and intimate relationship with Jesus Christ.

These Statistics Don't Lie

The homosexual lifestyle comes with a high number of unhealthy patterns, including sexual diseases, mental illness, substance abuse, suicide, dysfunctional relationships, domestic violence, pedophilia (adult male attraction for pre-teens) and ephebophilia (adult male attraction for teens).

According to Dr. Jeffrey Satinover, author of *Homosexuality and the Politics of Truth* (Grand Rapids, Mich.: Baker/Hamewith Books, 1996), homosexuals are at high risk for:

- a 25-30 year decrease in life expectancy
- chronic, potentially fatal, liver disease—infectious hepatitis, which increases the risk of liver cancer
- fatal immune diseases, including associated cancers
- frequently fatal rectal cancer
- multiple bowel and other infectious diseases
- a much higher than usual incidence of suicide

A 2001 report by U.C./San Francisco researchers found that HIV infection rates had more than doubled since 1997 (80 percent of these are among homosexual men). HIV infection and AIDS, gonorrhea, and other sexually transmitted diseases continue to be disproportionately represented in the homosexual population.

Another set of statistics concern violence. According to a 1996 study by the National Coalition of Anti-Violence Programs, domestic violence occurs in 25-30 percent of all same-sex relationships—a far higher rate than among heterosexual couples (as cited by Nancy Sutton in "Domestic Violence and Domestic Partners: Two Sides of the Same Coin" and Linda P. Harvey in "Lesbians As Violent Partners," both in *Mission: America*, Fall, 1998). Among gay men, the incidence of domestic violence is nearly double that of the heterosexual population, according to D. Island and P. Letellior in *Men Who Beat Men Who Love Them: Battered Gay Men and Domestic Violence* (1991).

Another problem is substance abuse. One study focused specifically on this issue was published in *Nursing Research*; it reported high levels of alcohol and drug abuse among lesbians.

Gay activists often claim that monogamous gay relationships are commonplace. Statistically, however, monogamous gay relationships do not exist. According to a 2003 study conducted by Dr. Maria Xiridou of the Amsterdam Municipal Health Service and published in the May issue of *AIDS*, homosexual partnerships last, on average, only one-and-a-half years, and men in homosexual relationships have an average of eight partners per year outside their main partnership. Other studies support these results.

The highest increases in suicide, substance abuse, alcoholism, and gay domestic violence are in areas that exhibit the most pro-gay sentiment, such as the Netherlands and San Francisco (Timothy Dailey, *Culture Facts*, Family Research Council, February 11, 2003).

In the same study of twins mentioned earlier, published in the *Archives of General Psychiatry*, it was found that active homosexuals are at greater risk for overall mental problems, and are 6.5 times more likely than their twin to have attempted suicide. The suicide rate among gay teens is very high and going higher, not because society disapproves of their behavior, (societal approval of homosexuality has risen dramatically in the past fifty years), but rather because the gay community is telling them that they are born gay and can never change, and the hopelessness of that message is driving them to despair and hopelessness.

According to an article titled “Comparative Data of Childhood and Adolescence Molestation in Heterosexual and Homosexual Persons," by Marie E. Tomeo, et al., published in the *Archives of Sexual Behavior* (vol. 30, p. 539, 2001), 46 percent of homosexual men and 22 percent of homosexual women reported having been molested by a person of the same gender. This contrasts to only 7 percent of heterosexual men and 1 percent of heterosexual women reporting having been molested

by a person of the same gender.

The Journal of Sex Research (cited by Lynn Vincent in "Big Problem," *World*, October 26, 2002), found that homosexual pedophiles commit about one-third of the total number of child sex offenses in the United States, even though homosexuals make up no more than 5 percent of the U.S. population. (The actual percentage may be 3 percent, a finding that has been repeated throughout the world by secular research organizations.) In other words, a tiny percentage of the population—homosexual men—commit one third or more of the cases of child sexual molestation.

Around 25 to 40 percent of men attracted to children prefer boys, as verified in several studies (Blanchard, et al., 1999; Gebhard et al., 1965; Mohr et al., 1964). Thus, the rate of homosexual attraction is 6 to 20 times higher among pedophiles (cited in "Homosexuality and Child Sexual Abuse," Timothy J. Dailey, Ph.D., *Insight*, June 1, 2002, from Ray Blanchard, et al., "Fraternal Birth Order and Sexual Orientation in Pedophiles," *Archives of Sexual Behavior* 29 (2000): 464.)

Not surprisingly, a significant percentage of books that have appeared on the Gay Men's Press fiction bestseller list contain pedophilia themes (Dailey). It is important to note that over half of all homosexuals are child sexual abuse victims.

Ephebophiles identify emotionally with teenagers of the age they were when they were sexually abused. They are developmentally frozen as a result, lacking a moral compass and quite often, even a conscience. The prevalence of ephebophilia in the gay community lies behind continued attempts by gay organizations to lower the legal age of consent.

Additional evidence can be found in the permission given by gay organizations in the past to pedophile groups like NAMBLA (North American Man Boy Love Association) to march in the "Gay Pride" parades throughout the world.

Evidence can also be found in abundance at gay clubs and parties, where underage teens are a common fixture and a highly sought-after commodity. The gay community has historically placed a high value on ancient Greek culture, specifically because in that culture teenage boys were commonly used as sexual partners. I would estimate that perhaps 25 percent or more of the homosexual community struggles with ephebophilia —a much higher incidence than those who struggle with pedophilia.

David Thorstad (a homosexual activist, historian of the gay rights movement and founding member of NAMBLA) writes:

Boy-lovers were involved in the gay movement from the beginning, and their presence was tolerated. Gay youth groups encouraged adults to attend their dances … There was a mood of tolerance, even joy at discovering the myriad of lifestyles within the gay and lesbian subculture.

(cited in Dailey, from David Thorstad, "Man/Boy Love and the American Gay Movement," *Journal of Homosexuality* 20 [1990]: 252)

In 1985, NAMBLA was admitted as a member in New York's council of Lesbian and Gay Organizations as well as the International Gay Association—now the International Lesbian and Gay Association (ILGA).

The Journal of Homosexuality is the premier "mainstream" English-language publication of the gay movement. One prominent editor is John DeCecco, a psychologist at San Francisco State University who also serves on the editorial board of the Dutch pedophile journal *Paidika*. In 1990 the *Journal of Homosexuality* published a series of essays on pedophilia. None of the essays offered any substantive criticism of pedophilia. Most blatantly promoted man-boy love as the natural right of homosexuals.

Lesbian columnist Paula Martinac has written:

[S]ome gay men still maintain that an adult who has same-sex relations with someone under the legal age of consent is on some level doing the kid a favor by helping to bring him or her 'out.' It's not pedophilia, this thinking goes—pedophilia refers only to little kids. Instead, adult-youth sex is viewed as an important aspect of gay culture, with a history dating back to 'Greek love' of ancient times. This romanticized version of adult-youth sexual relations has been a staple of gay literature and has made appearances, too, in gay-themed films.

(cited in Dailey, from Paula Martinac, "Mixed Messages on Pedophilia Need to be Clarified, Unified," *Washington Blade*, March 15, 2002)

No matter what statistic you examine, the degree of dysfunctionality within the gay community is off the charts. If the gay community can see that our attempts to rescue them from this deathstyle is grounded in a loving concern not only for their spiritual destiny, but for their physical and emotional welfare here on earth, then we may be able to touch hearts and open ears to the truth.

Are there any secular therapists then who have found success in bringing healing to the homosexual? Indeed there are. Psychologist A. Dean Byrd reports:

In reviewing the research, Dr. Jeffrey Satinover reported a 52% success rate in the treatment of unwanted homosexual attraction. Masters and Johnson, the famed sex researchers, reported a 65% success rate after a five-year follow-up. Other professionals report success rates ranging from 30% to 70%.

An article in the *Monitor on Psychology* reviewed the research of Dr. Lisa Diamond, a professor at the University of Utah, who concluded "Sexual identity is far from fixed in women who aren't exclusively heterosexual." What is more intriguing is the research of Dr. Robert Spitzer, the prominent psychiatrist and researcher at Columbia University. Dr. Spitzer was the architect of the 1973 decision to remove homosexuality from the diagnostic manual, a gay-affirmative psychiatrist, and a long time supporter of gay rights. His study focused on whether or not individuals can change. He concluded:

I'm convinced from the people I have interviewed, that for many of them, they have made substantial changes toward becoming heterosexual. … I think that's news. … I came to this study skeptical. I now claim that these changes can be sustained.

What was most interesting was Dr. Spitzer's response to a journalist who inquired what he would do if his adolescent son revealed his homosexual attraction. Dr. Spitzer said he hoped that his son would be interested in changing and would get some help.

It is interesting to note that the late Dr. Spitzer received considerable "hate mail" and complaints from his colleagues

because of his research. In the end, he was forced to deny the results of his own research by threats and intimidation from gay activists.

Is homosexuality immutable? Hardly. There is ample evidence that homosexual attraction can be diminished and that changes can be made ("In Their Own Words: Gay Activists Speak About Science, Morality, Philosophy," *Salt Lake City Tribune*, May 27, 2001).

In the documentary film, "Such Were Some of You" dozens of former homosexuals bear witness to the power of Jesus Christ to effect one degree of change or another in those with same-sex attractions.

In the documentary film, "How Do You Like Me Now? When a Child, Parent, Spouse or Sibling Says They're Gay", sexuality expert Joe Dallas provides vital teaching on homosexuality to friends and relatives of those who struggle with homosexual confusion, as they bear witness to their own struggle.

In the documentary film, "TranZformed: Finding Peace with Your God-Given Gender", numerous experts as well as fifteen former transgender individuals also bear witness to God's power to heal and transform those who suffer from gender dysphoria.

The Alliance for Therapeutic Choice and Scientific Integrity is a professional organization of over a thousand member therapists whose "primary goal is to make effective psychological therapy available to all homosexual men and women who seek change." Their website boldly proclaims:

There is no such thing as a "gay gene," and there is no evidence to support the idea that homosexuality is genetic or unchangeable…

The right to seek therapy to change one's sexual adaptation should be considered self-evident and inalienable.

We call on our fellow mental-health association to stop falsely

claiming to have "scientific knowledge" that settles the issue of homosexuality. Instead, our mental-health associations must leave room for diverse understandings of the family, of core human identity, and the meaning and purpose of human sexuality.

Restored Hope Network is a network of Christian ministries spread throughout the world, many of which are headed by licensed therapists, ordained pastoral counselors and others. Many have reported success rates as high or higher than Masters and Johnson and the other secular therapy groups. All have discovered what the APA's own Dr. Robert Spitzer did—that it is possible for a person who is highly motivated to change and to realize a significant degree of transformation in their sexual orientation.

One such ministry, (First Stone Ministries), conducted a survey of those who had gone through their healing program during the previous 25 years and found that 72% of them considered themselves free from sexual sin and brokenness.

Even lesbian activist Camille Paglia offered the following observations:

Homosexuality is not "normal." On the contrary it is a challenge to the norm. . . . Nature exists whether academics like it or not. And in nature, procreation is the single relentless rule. That is the norm. Our sexual bodies were designed for reproduction.... No one is born gay. . . . [H]omosexuality is an adaptation, not an inborn trait....

Is the gay identity so fragile that it cannot bear the thought that some people may not wish to be gay? Sexuality is highly fluid, and reversals are theoretically possible. However, habit is refractory, once the sensory pathways have been blazed and deepened by repetition—a phenomenon obvious in the struggle with obesity, smoking, alcoholism or drug addiction (from Byrd).

The Biblical Witness Concerning Homosexual Behavior

Even if it could be proven that homosexuality has a physiological component, the point would be moot for several reasons:

1. God calls us to live sober lives. Alcoholism is believed to have a genetic link (although the early studies that supposedly proved that have been overturned), yet God labels drunkenness a sin worthy of eternal damnation (see Galatians 5:19-21). His power is available to us in the areas where we are weak and vulnerable, whether the problem is physiological, emotional or psychological. In relationship with Him, He is able to keep us from falling (see Jude 24) as well as to cleanse us from all unrighteousness (see 1 John 1:9) in times of weakness when we fail to keep the standard of holiness (see 2 Corinthians 7:1; Hebrews 12:14; 1 Peter 1:16; 2 Peter 3:11). The "I can't help it" excuse for continuing in sin cannot be used for sin of any kind.

2. Everyone is born with an inherited propensity to sin. Yet God expects us to take advantage of His provision to overcome that predilection. This is as true of the homosexual inclination as it is of the basic inclination to sin.

3. God is just. If genetics or hormones could force a behavior that God condemns, and if no recourse were made available, God would be unjust for condemning mankind for a behavior that could not be helped. And if God created some people to be homosexual, He could not judge their behavior to be sinful, which He clearly does throughout Scripture (see Leviticus 18:22; Romans 1:26-27; 1 Corinthians 6:9-11; 1 Timothy 1:10).

Pro-gay theology is very poor theology that takes advantage of people who do not know any better. It is also unbelievably arrogant, presuming to know better than every Greek and Hebrew scholar, worldwide, throughout all of the history of

biblical translation and scholarship. It is eisegesis, not exegesis—reading into the text one's own predetermined theology rather than extracting from the text what is actually being said.

Often, ridiculous "scriptural" claims are made - for example, claims that Jonathan and David or Jesus and John were lovers, that God destroyed Sodom and Gomorrah because they were inhospitable to the angels, that homosexual behavior is only forbidden if the person really isn't homosexual, that the moral laws found in the Old Testament holiness code changed after Christ came. If you ever become trapped in a discussion on one of these rabbit-trails, a quick way to cut through the cloud of dust is to demonstrate that the claims for the text are not found:

• in the texts themselves

• in the context of the passage

• in the context of the early church in which they were written

• in any extra-biblical writing of that day or centuries hence, except by modern-day gay apologists and others who deny the authority of the very scriptures that they base their arguments upon.

Pro-gay apologists like to claim that since there is no record of Jesus specifically mentioning homosexual behavior, then it must have been okay with Him. Jesus didn't mention drug abuse or bestiality either. Does that mean they are okay? Can you see the specious reasoning behind such claims?

It is important to understand that the New Testament was not intended as a new list of laws, but rather as a way of understanding how the eternal principles that underlie the unchanging moral law can only be fulfilled through the empowerment that comes in union with the risen Christ. Jesus' teaching assumed knowledge of existing moral law as God's preexisting standard. After correcting the misunderstandings of

the Scribes, Pharisees and Sadducees, Jesus then pointed His listeners to how those principles could only be fulfilled in union with Him. Read Jesus' unequivocal reaffirmation of the Law in Matthew 5:17-20 and Luke 16:16-17, recognizing that the Law to which He referred included the prohibitions against homosexual behavior found in Leviticus 18 and elsewhere.

Another problem with the "Jesus never mentioned it" argument is that it assumes that only the words of Jesus in Scripture are inspired by God. That is not the witness of the Scripture itself nor of Jesus' own testimony of it (see Mark 12:36, 2 Timothy 3:16, 2 Peter 1:21, and 2 Peter 3:16 for proof that other biblical words are equally God-inspired). It is illegitimate to separate the words of Jesus from those of other biblical writers.

The Bible sees homosexuality as a sinful behavior, not as an identity. It teaches that God has made Himself clearly known to men through His creation, yet we have suppressed that truth and refused to thankfully glorify Him as God. As a result, our minds and hearts have become darkened and foolish and we have entered into idolatry of various kinds (see Romans 1:18ff). One form of that idolatry is the way we look to mortal men rather than to God for our direction, purpose and identity. This is particularly acute in homosexuality, where people look to other human beings for the completion of their identify, rather than to God. It begins with an innocent search for an affirming role model, shifts into envy of those who represent those qualities that seem to be missing, and eventually ends in full-blown idolatry, where various individuals take God's place as the hope for fulfillment.

Romans 1:24-28 tells us that at some point, God gives such an idolater over to their human idols as well as to the depraved and foolish mind that results from such idolatry so that they burn with lust for those who can never satisfy their true needs.

It is quite common to hear homosexuals claim that at the moment of having their first sexual encounter with a person of the same sex, they knew that they were made to be homosexual. However, this is the moment of judgment outlined in Romans 1:22,24,28. The certainty that they think they have gained is actually a deception that God has allowed the enemy to bring as a judgment for their idolatry. At the start, I believe that it is a *redemptive* judgment - one designed to bring about their ultimate salvation as they recognize the dead-end path they have taken. However, not all will humble themselves, repent, and turn to the Lord. Unfortunately, those who refuse to forsake their idolatry, according to 1 Corinthians 6:9-10, will not see the kingdom of God.

What Really Causes Homosexual Confusion?

Many who are caught up in the homosexual lifestyle will claim, "I've always felt this way and God wants me to be true to who I am." This argument presupposes the unproven and false claim that God made them homosexual. It also presumes that emotions and feelings reliably and accurately reveal what is true. The fact is, feelings are grossly inaccurate reflectors of reality.

Why do so many homosexuals claim to have always felt that way? Because the primary root cause of most homosexual confusion is a lack of emotional bonding with the parent of the same sex—something that studies have shown needs to occur between the ages of two and five. Since most people cannot remember much of anything before the age of two, this would explain why some homosexually confused people cannot remember feeling any other way. It does not, however, mean that they were born that way.

It is important at this point to make something very clear—the person who experiences homosexual confusion is in most cases morally innocent of wrongdoing at first. Normally, they have had no control over the formation of their condition.

At some point, however, they inevitably become co-conspirators in the worsening of their neurosis. How? By committing sins in response to their infirmity, such as entertaining unholy fantasies, acting out sexually, holding on to unforgiveness and making vows against those who may have hurt them, looking to idealized peers to find their identity rather than to God, or in countless other ways.

Most of the factors that contribute to sexual identity confusion have long been identified—factors that in some way cause the child to develop a deep insecurity, a fear or in some cases a hatred of the opposite sex. Everyone is different, however. We

have different personalities and temperaments. A person whose temperament is very sensitive will be affected more profoundly by trauma than will even his own siblings. I've never encountered a homosexually confused person who didn't have a high sensitivity level, even if it was well hidden by a brash exterior.

We also have different sets of peers. Some suffer great humiliation because they are artistic, athletically-challenged, too thin, too tall, too short—you name it. We each have a different set of voices speaking into our lives, saying different things at different stages—some affirming and others highly damaging. Such combinations of variables in the human experience create the kinds of insecurities that leave one person ripe for the development of homosexual neurosis and another person unscathed.

Usually, some form of trauma will have been present in the background of the homosexual. For example, over 50 percent of male and up to 85 percent of female homosexuals report being sexually abused as children. Many others report having experienced physical, emotional or verbal abuse.

A male victim of sexual abuse may question his own sexual orientation, wondering why he was sexually attractive to another male. And if he found pleasure in the act, he may naively conclude that he must be homosexual. Or a young girl who suffers abuse from a male may secretly vow in her heart never to be intimate with a man ever again. A young boy who is molested by his mother may despise her (and the world of women that she represents to him) for betraying her role, or he may grow up fearful that a sexually mature woman may put pressure on him that he cannot handle.

Indeed, the abuse doesn't have to be overt or even sexual to cause such a outcome. It can be far more subtle. In my own

family's circle of friends, there was a woman who looked like Marilyn Monroe who would tease me incessantly about girls. As a little boy, that instilled in me a subconscious fear that sexually mature women were potential sources of humiliation and thus should be avoided if possible. Later, when I found myself having to choose between sexual advances from males and females, considering my fears, the males were simply safer and more predictable.

It should be noted that some of the "traumas" in a child's life are more perceived than actual. For example, a boy may perceive that his father does not love him and has rejected him when in fact that father may feel great love for his son, but is unskilled or afraid to express it. Or, a girl may adopt masculine behaviors because she believes that her parents don't like her because she isn't a boy, when that may not be the case at all. To a child, however, perception is reality and it will be the perception that forms his or her identity.

Real abuse of any kind can create a void within the victim, because the need for healthy affirmation and modeling has not only gone unmet, it has been turned into a subject of fear. And if the abuse comes at the hands of a parent, the child loses natural trust and respect for that parent, cutting the emotional cord and "defensively detaching" from the very person who has been designed by God to impart a secure sense of identity.

Even non-sexual abuse can cause gender-related damage. For example, a boy who witnesses his dad beating up his mom may unconsciously decide to remain identified with her because his dad presents too frightening an image of a male. You see, every infant naturally bonds with his or her mother at birth unless she is a rare exception to the rule and for some reason cannot emotionally bond with her child. However, as mentioned before, the boy needs to switch his identity to his dad between the ages of two and five. If his dad and all other potential father figures

are absent, frightening, abusive, weak or unattractive, that boy may never transfer his identity to the masculine. This is often the cause for effeminacy in a boy. He fears or discounts all that is male and thus holds on to the safe identification that he has had with his mother (the feminine) since birth.

The single most prevalent cause for the development of homosexual confusion in males is the inability to emotionally bond with their father or father figure. As a result, they remain fixed in their infant feminine identification with mom. Their dads never model healthy masculinity to them or affirm them in their emerging manhood. They never show them how to interact with the opposite sex, leaving the boy fearful and uncertain in this area. (There is a much smaller percentage of lesbians who as girls failed to bond with their mother, bringing about similar results.)

These deprivations result in mental and emotional confusion about where they fit in and how they should act, especially toward the opposite sex. The resulting fear and uncertainty often keeps them from the natural interaction with the opposite sex that could help develop confident interpersonal skills. Their inability to naturally exhibit the proper traits of their own gender often results in ridicule and rejection by their peer group, which results in a further sense of alienation from the idealized state of masculinity or femininity. They feel unacceptable, different and/ or cut off from their same-sex peers and they sometimes begin a lifelong, "secret" examination of idealized models of their own gender, looking for that magic key in "successful" peers that will show them what to do to become similarly acceptable.

At about the same time, puberty takes hold, and this examination begins to zero in on the physical evidences of maturation that have begun to display themselves in the school locker room, on TV, or in movies. This is when pornography can be particularly damaging because it depicts in graphic fashion those sexual body parts and behaviors that have come to symbolize the lost sense of

sexual identity. In the unconscious search to find points of identity and modeling, they find themselves looking at members of their own gender in the filmed sex scenes or in the locker room, more so than the opposite sex—a behavior that convinces them all the more that they must be homosexual. Even if they succeed in mimicking proper behavior for their gender, they will still know, deep inside, that they are missing something—that they are not fully identified with their peers relative to their behavior toward, and desire for, the opposite sex.

In these ways and others, their basic emotional needs become sexualized, and they naturally begin to confuse the emotional pull that they feel toward members of their own sex with their emerging sexual drive.

With the help of a culture that psychologically steamrolls them into concluding that their need is indeed sexual (and perfectly natural and okay), they will inevitably be persuaded to test it out, to see if they really are homosexual. Once in the arms of another man (or another woman if they are female) - receiving the affection from their own sex that their emotional self has been screaming for, attaining intimacy with the object of their obsession, receiving the powerfully reinforcing effect of orgasm at the hand of an idealized person - they will quickly conclude that they are indeed sexually destined for this kind of behavior.

The opinion of society plays a significant role in persuading those who might be only slightly inclined or curious about aberrant sexual behavior to pursue it. A culture that sanctions and encourages multiple forms of sexual perversion is a breeding ground for self-induced states of homosexual desire. Any human being, if sufficiently immersed in an environment of insatiable pursuit of fleshly variety and excess, will eventually reach the point of curiosity or sexual need where a homosexual encounter is the inevitable next step. Many heterosexual sex addicts eventually find themselves in this position, to their utter shock

and dismay.

Homosexual orientation can also develop in a child who begins masturbation at an early age and who views himself or herself in the mirror while performing the act. The visual picture of his or her own sexual organs becomes progressively identified in their mind as the source of pleasure. This subconscious association becomes reinforced with each successive orgasm.

A child who is exposed to homosexual pornography also becomes a candidate for sexual identity confusion. Pictures of graphic sexual acts instill a fixation in the mind of a young person, particularly if the child has never imagined such things occurring. Even heterosexual pornography can be a contributing factor in the worsening of homosexual confusion. As the young person looks at the pornography, he or she feels more and more inadequate to replicate what is portrayed and is thereby driven deeper into aberrant fears and obsessions.

While some young people have a brief encounter with homosexual play while growing up, the child who repeats the behavior more than a few times is in danger of conditioning him or herself to respond homosexually. This is particularly true if the child's sex partners are older kids or adults.

Finally, of course, there is the classic scenario of an only son or daughter who is constantly surrounded by very strong or overbearing authority figures of the opposite sex, who encourage and reinforce behaviors in the child that conform to their own gender while regularly ridiculing or making fun of the gender of the child. This is one of the reasons why, in my estimation, gay adoptions can often be a form of child abuse.

I could spend the rest of this booklet spinning scenarios for how certain life experiences conspire with certain personality types to shut down the emotional growth of a child and create homosexual confusion. Suffice it to say, the predominant

experiential roots involve some form of abuse (real or perceived) and/or some form of failure to bond emotionally with the same-sex parent or parent figure. Some match of events to personality precipitates homosexuality or bisexuality in an individual.

The variability in each person's temperament and experience means that the outcome is equally variable. In other words, most people who develop homosexual neurosis do so by degree. In fact, from my personal and professional experience, I can safely say that there are many more people who have a partial degree of homosexual confusion (-e.g., 10, 20, 50, 70 percent) than those who are exclusively gay.

For example, among those who are homosexually inclined primarily as a result of child sexual abuse, some were abused much earlier in life than others, so it damaged them to a greater degree. Others were abused repeatedly or for a longer period of time. Some had a safe family to turn to for healing while others had no one to help them deal with the trauma and the self-loathing. Some had more sensitive temperaments than others. Some were desperately needy emotionally, and actually sought out further abuse in exchange for the affirmation and attention that they received from the abuser.

Then there are some who, out of sheer perversity, choose to engage in homosexuality from time to time simply out of a desire for variation. These are generally older men or women who have gotten bored or are impotent and in search of something new to kick-start their sex lives. They are often trying to recapture their youth by hiring homosexual prostitutes who physically resemble their image of idealized youth. To their surprise, as they reprogram their sexual responses through this new means of pleasure-seeking, they develop a much deeper degree of homosexual confusion than they may have had before. Such adults incur greater culpability before God for their condition because their decision to enter into perverted sexual behavior

was more conscious, willful and deliberate than those who found themselves in their hormonally supercharged youth with a powerful inclination that they did not want. Even so, God's grace extends to them.

Although God only makes heterosexuals, for the reasons cited above and for many more, some people grow up with a sexual identity that has been set askew from its divinely intended mark. Somewhere along the line, their emotional growth stopped and they underwent the sexualization of unmet emotional needs, blocking the healthy emergence of their true heterosexuality.

No “Demon of Homosexuality”

Finally, it is important to understand how the demonic realm contributes to homosexual confusion. While there is no “demon of homosexuality,” there are demonic spirits who specialize in homosexual perversion. They begin their work early in the child’s life, taking advantage of every opportunity to speak lies into the mind of the child who is being abused, rejected or neglected. Children who are not yet born again are particularly vulnerable to this kind of deception.

Sadly, most children cannot differentiate their own thoughts from demonic ones. When a child sins, the thoughts of condemnation that fill his or her mind are usually demonic in origin, designed to separate them from a loving and forgiving God. The child perceives them as accurate reflections of reality, however, and soon the child’s belief system is grounded in self-hatred. In my experience this can be found in everyone who suffers from homosexual confusion, as well as all other addictive behaviors.

The demonic realm cultivates an image of God as vengeful, harsh, demanding of perfection and wavering in His love, which makes the child run away from God after sinning, rather than to Him. If a child is abused or rejected, evil spirits are always right there to accuse God of failure to protect or to love.

Obviously, demons can gain influence through sinful behavior because it affords them further power. Demons can also gain strange ground in us when we sexually unite with a person who has engaged in aberrant behavior. For example, a wife who unknowingly has a bisexual husband may suddenly experience a spirit of perversion working within her that her own personal history cannot account for. What has happened is that the “soul tie” that was made between her husband and his homosexual partner(s) has become linked to her through her sexual relations

with her spouse. These ties need to be broken in the power of Jesus' name in prayer and the ground for them (perverted behavior) needs to be eliminated by the guilty party through repentance.

Finally, demons can obtain ground in a person through the sins of up to four previous generations (see Exodus 20:5; Numbers 14:18). This makes a person vulnerable to a particular sin. Such a curse, as we discussed earlier, can be broken by any generation that decides not to walk in that sin (see Exodus 18:14,17-20).

The elements that comprise an individual's homosexual compulsion and confusion are complex, but there is one common feature—a desperate need for love. This need can never be met in the gay lifestyle. Many who are in the throes of God's redemptive judgment (see Romans 1:24) believe that they have found love in their same-sex relationships, but all they have found is romance or a pleasurable experience—feelings that will vanish as quickly as they came.

The Bible defines love as sacrifice and commitment (see 1 John 3:16). It is a selflessly, self-giving lifestyle—something that is light-years away from what people in the gay community experience. They think they have love because they feel romantic or sexually stimulated. Then it goes away, and they move on to someone else—hopelessly trapped in a voracious, promiscuous cycle.

Love is what they are seeking, but it can never be found in sin, because God is holy, and He is love itself (see 1 John 4:16). When the homosexual truly sacrifices and submits his or her passions to God through Christ, then he or she will find true love. In other words, when they forsake that lifestyle for Christ's sake, then they will find true life (see Mark 8:35). If they can see Christ in a believer—if they can experience His sacrificial, unconditional love through one of His sons or daughters—then they will realize

a love that will take them infinitely beyond anything they have ever known or imagined. Then they will pay any price to come home to the Father (see Luke 15:17-21).

To read about the power of God to heal and transform the homosexual and bisexual, study the next booklet in our "Essentials Series" entitled...

"A Healing Path for the Homosexual & Bisexual"

This teaching is taken from Dr. Foster's volume: *The Sexual Healing Reference Edition*, which covers every major area of sexual sin and brokenness. It is available at a discount at: https://www.masteringlife.org/shop/store/books/

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